

**ON THIS
WE BUILD
IN CHINA**



By WALLACE C. MERWIN

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CHINA



P R O L O G U E

TIMOTHY TINGFANG LEW

AS ONE VISUALIZES the future of China, in the next ten years, Christianity should mean to China at least the following:

China faces the horrible destruction of these years of a war of resistance. From the debris the whole nation will bend its efforts to the gigantic task of building a new China. Christianity should serve as a dependable source of help, not only continuing its good record of relief as heretofore, but also becoming a new power, making contributions to any carefully planned service of rehabilitation and reconstruction.

China faces the world-wide economic revolution. Christianity should serve as a competent guide to avoid the evils of both selfish capitalism and selfish communism, and to realize in a concrete way the Master's teaching of abundant life.

China faces a dearth of competent leaders in innumerable new tasks. Christianity should help to supply to the nation men and women of character, vision, and consecration, through the educational work which it has established but which needs urgent strengthening.

China is making an uphill move toward a full-fledged democratic government. Christianity should be an unfailing source of spiritual inspiration, curbing passions of selfishness, strengthening the will for the common weal, establishing attitudes and habits necessary for democratic government, and especially through furnishing its own examples of community life and fellowship.

China faces many human needs peculiar to herself, and shares with the whole world the impact of new demands of the age. Christianity should be an indefatigable servant, exemplifying the spirit of the Master who came to serve. In even greater capacity than its creditable past in China, Christianity should advance with initiative for adventuring into the unknown, with prophetic vision of new possibilities, and with unshaken faith in the all-embracing love of God, and therewith should carry on an organized fight against evil, and initiate group efforts for promoting social welfare, leading and participating in every good work.

Protestant Christians of China constitute only one-fourth of one per cent of the total population. They have the possibility, however, of contributing to the world, among other things, the following:

Through their living example, they made clear once more in the history of the Christian church the cost of being a Christian. Every denomination in China has in its history men and women who embraced the faith and stood steadfastly for it, unflinchingly suffering family disinheritance, social ostracism, financial loss, business disability, political handicap, and even physical martyrdom. As it has cost many in the past, so will many be required to pay in the future.

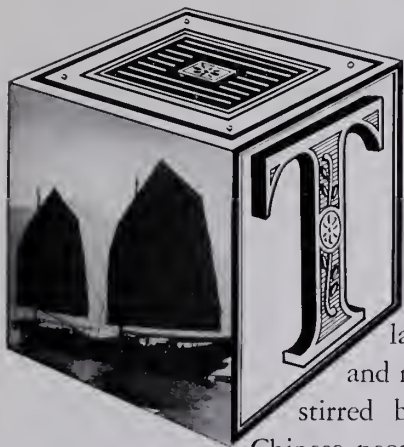
Through their living experience, they can remind the world of the importance of the irenic spirit in matters of religion. Finding God's revelation in all religions, especially in the spiritual inheritance of their own culture, which they believe Christ came not to destroy but to fulfill, they accordingly practice a tolerance consistent with Christian love, and an effort for truth-seeking consistent with Christian humility. Within the Christian church, Chinese Christians have always stood for intimate co-operation and the striving toward greater unity.

Through their practical realism, Chinese Christians will consistently insist upon the application of Christian faith in human life. They will insist upon the value of holding the eternal verities, but always with their temporal application, including not only the hope of glorious life in the next world but also the concrete realization of God's will on this earth.

Through their world outlook, they will work for world co-operation in matters political and for ecumenicity in matters ecclesiastical. Nourished by the teachings of their saints and sages from times immemorial, the Chinese religious and ethical outlook begins with the individual, extends to the home and the nation, but never stops till it is world-wide.

Through their matured judgment developed through their long cultural history, Chinese never waver in their ultimate hope for world peace. For the right to existence and for freedom, they have not been cowards. The modern world has testified to their heroic resistance against the modern brutal invasion. Chinese people are, however, lovers of peace. When they become Christians, they acknowledge the Prince of Peace as their Lord and Master, and they believe that "peace on earth" is possible, and that it will be a "peace that passes all understanding," granted by God, who is "no respecter of persons."

As Chinese Christians, we believe in the unity of the church and the reality of the ecumenical fellowship. Christianity cannot fulfill its mission in China unless the Christians in the West, who started work there, continue, with deeper understanding and greater efforts, in days to come, with Chinese Christians. And Chinese Christians cannot make their contributions effectively to the world unless they enjoy the continuous ever-deepening and ever-widening Christian fellowship with the Christians of other nations.



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THE CHRISTIAN CHURCH in our own land knows something of the problems and needs of wartime China, for it has been stirred by the magnificent resistance of the Chinese people to aggression, by their patient endurance under suffering, by their refusal to yield to bitterness and hatred, and especially by the appeal of a great people as embodied in the Christian personality of Madame Chiang Kai-shek, who has become to many the symbol of China's strength and promise. The Presbyterian Church may well ask: what part did the work of our missions have in all this? Have the years of our labor in China made a real contribution to the new China that is emerging from the suffering of these war years? What are Presbyterian missions doing today to serve the people of China and share in the preparation for a better day?

From China there comes a challenge to the world: the challenge of a people who are passing through the fires of war and destruction, burned and charred but not destroyed; of men and women uprooted from their homes; of hunger and thirst, fire and sword; of men who in the midst of death seek for life; the challenge of human need, a challenge as old as life. Long ago the Christian church heard that challenge and responded to it; for a hundred years our Presbyterian Church has been at work in China in the name and for sake of Him who would have all men to know the truth that it might set them free. In this day of great and terrible need the church still responds to the challenge with the Word of the ever-living God; with the message of him through whose strengthening

men can do all things; with the sacrificial service of those who because they love God with all their hearts love other men as themselves.

THE RESPONSE IN OCCUPIED CHINA

An invading army has swept across vast areas of China, and for almost seven years there has been constant warfare, even in occupied areas, as resistance has continued. The purchasing power of the Chinese dollar is far less than that of one cent before 1937, and in Free China the price index has risen more than 150 times. Disease, famine, and flood, the conscription (by both sides) of young men, wide-spread banditry, the scorching of the good earth of China, have made the problem of livelihood for many, already hard pressed, literally impossible. Uncounted millions have become refugees and have fled to free areas in terrible hardship and danger. Those who remained behind have suffered from a policy of terrorism, the open revival of the traffic in narcotics, and the encouragement of vice, superstition, and idolatry as part of the "new order in East Asia."

What has happened to the Christian church under such circumstances? What is there to show for all the devoted effort and earnest prayer of many years; were these all lost with war? The answer to those questions as it has come from repatriated missionaries and infrequent letters is that what is left of all our work is perhaps the only thing we would desire to be left. Buildings, institutions, organizations may or may not survive these years of war. These will survive: a church that is a living part of the body of Christ; a deep devotion on the part of his followers to his teachings in the face of death and hell; a witnessing, living, suffering, but victorious Christian church.

When war came, a majority of our China missionaries were at their posts, though most of the mothers and children had been evacuated on the advice of the State Department. After Pearl Harbor, when the Japanese military took over in most of our mis-

sion stations, missionaries in the large cities had a great measure of freedom; those in smaller places were more restricted, in most places being confined to their homes or mission compounds. In a few cases they were permitted to continue medical or educational work. In most places they were not permitted to have any part in the life of the Chinese church, which was required to divorce itself completely from its American associates. The missionaries were gradually moved to the larger cities, approximately half were repatriated on the first trip of the "Gripsholm," and early in 1943 internment was completed of all except a very few including those whose physical condition did not permit.

The Civilian Assembly Centers, as the internment camps were euphemistically termed, were under the control of Japanese consular officials, although there were military guards. Most of those in charge of the internees were courteous. One internee brought back the story of a Japanese official who told them as they left to return to America, "After you leave these gates I can do nothing for you, but I shall be praying for you, always." Diet in the camps was inadequate, though better than might have been expected, but funds were available for most to supplement their diet by outside purchases. Perhaps the most difficult part of internment was the very serious overcrowding that left no place for private life.

Under these difficult conditions, however, our missionaries bore brave witness of the faith that was in them. "Pray for us," was the message of one of those who remained behind after the second repatriation, "that through our lives the Japanese guards may see Christ." Another wrote in a letter that got through a year ago:

"Our chins are still up. We can take it. And some glad day a brighter day will dawn. How I'd like to be with my sister for Christmas. I shall be homesick then. In anxiety—peace; in sorrow—joy; in discouragement and need—faith and hope; in all things—love."

Theirs has been a witness of high courage and deep faith; of

refusal to be discouraged; of patience and cheerfulness in trial and difficulty; and of continued thankfulness to God for his mercies. A small number of them remain in internment in China, along with many other Americans. (The group still in China are divided as follows: 2 missionaries working quite freely in their own stations, because they are not citizens of the U.S.A.; 11 active and 3 Honorably Retired missionaries interned in Weih sien; 2 active missionaries interned and 1 Honorably Retired missionary in Shanghai; 2 active missionaries in semi-internment in Peiping awaiting repatriation on the next British ship; 1 affiliated missionary interned in Peiping, 80 active and 5 Honorably Retired China missionaries are in the Philippines.) They will continue to endure patiently and live triumphantly and witness bravely that the Lord is their light and the strength of their lives.

Those who have returned bear united witness to the strength and loyalty of Chinese Christians. One internment camp was next to a Chinese church. There could be no communication between the two groups, but when Sunday services were held and the great hymns of the church swelled out, it was a "tremendous inspiration . . . the unspoken fellowship was felt by all." Everywhere Chinese friends gave richly out of their own need to help their missionary friends. A Thanksgiving gift from a pastor came with the note, "May the Lord grant you a good day of Thanksgiving even in the midst of uncertainties, but there is plenty of light ahead of us. My wife is bringing you a fish and a few almond-seed sweets to be a little token of our remembering of you."

Christian schools in Occupied China have been taken over by the agencies of the Japanese-sponsored puppet regime. Some have been closed, but more than half were still open when last heard from. Japanese advisers have been installed; scholastic standards are generally lower; and religious emphasis has been discontinued. In a few cases there has been anti-Christian propaganda, but in most places private meetings for prayer or Bible study have been

permitted and no restrictions have been put on church attendance. Many of the Christian teachers have stayed on and are quietly but effectively influencing students for Christ.

The hospitals have largely been taken over by the Japanese. Some have been closed, a few destroyed, a majority are still functioning. Stocks of foreign drugs are exhausted, equipment is wearing out and some has been looted, and the standards of service have been lowered. Christian staff members have left or been forced out in many instances, but a few hospitals continue under Christian auspices. In Japanese-controlled hospitals direct evangelism has generally been prohibited, but chapel services are permitted in many places, and Christians continue to witness by word and deed to those whom they serve.

Church property has been left by the Japanese in the hands of the Chinese church for the most part, though some buildings were seized or sealed. The church is under constant pressure. There is pressure from the Japanese authorities, who have forced union of all Protestant groups in most of Occupied China. It has been necessary for the church to accept the services of a number of Japanese advisers, but many of them have been genuinely Christian men with whom co-operation in the cause of the kingdom has been possible. The Christian Literature Society, for example, has been able to go on with its work with three Japanese ministers serving on its Board of Directors. Their co-operation has been real, and about \$5000 (Chinese National currency) worth of books is sold each month, and at Christmas about \$15,000 worth.

The purpose behind forced union has undoubtedly been to utilize the Christian church, because of its prestige and influence, in the causes of the "new order in East Asia." Against this pressure, however, Chinese Christians have stood bravely. As one of the recent repatriates put it, "The Chinese Christians tried always to preserve essentials, while yielding non-essentials."

There has been the pressure of economic difficulty. Christian

workers were poorly paid even in pre-war days. With war, all financial aid from abroad ceased. With their own daily bread in question and almost every force against them, it would seem that the church would collapse. But there was an inward force far stronger than the pressure from without; a Voice that said, "My grace is sufficient for thee"; and in that faith the church has gone on undaunted in its Master's work. Evangelists have refused to take better-paying positions and have continued to preach the Word to those whose hearts cried out for the living God. Christian people, themselves in difficulty and need, rallied to their support. In most places they have been able to offer little more than food and shelter, a sharing of their own meager livelihood, but they have brought their gifts that the work might go on. An evangelist who refused a position with much higher pay said, "The villagers are eating chaff and give us good grain. We hardly have the face to let them feed us." In a city church one elder gave \$1000 (Chinese National currency) to support the work of a Bible woman for a year.

Many who dreaded what war might bring, and wondered where they would find the courage to face it, have found in their faith power to sustain them and to overcome in Christ. So far as is known, not one church connected with our work in Occupied China has ceased to function. Even where the usual building is not available the church has found ways to meet and means to carry on. A young Christian in a village where after Pearl Harbor it was rumored that the Japanese were arresting all Christians, and where some were hiding their Bibles and tearing down Christian pictures from their walls, said, "Don't be afraid. If the Japanese are arresting Christians, they will come for me first." Is it any wonder that with that spirit the interest in the Christian gospel that has been so marked in recent years has continued to grow? One pastor reported that the number he baptized into the church was limited only by the time he could give to that part of his work.

A missionary in a Chinese church service noted on the garments of those about him patches of light green, gold, red, other colors that made the coarse cloth appear very beautiful. Glancing up, he saw that it was the light of the sun, shining through the colored glass of the church windows, that had wrought this transformation. So the light of Christ, shining into the hearts of many of the people of China through the medium of his faithful servants, has transformed barren and empty lives into something radiant and glorious. God has been with them in the years of their sorrows. We shall go back to find a purer and a stronger church, for as always in times of man's need and suffering the church has come closer to its Lord, who also was a man of sorrows and acquainted with grief.

THE RESPONSE IN FREE CHINA

But not all of China has been occupied. The greater part of the land has remained under the control of the Chinese. Those areas have not escaped the sufferings of war, however, for all have felt its effects in bombings, shortages, inflation, isolation from world commerce, terrible strain, famine and disease, and the influx of refugees from occupied areas. Most of our Presbyterian mission stations were in areas now occupied by the Japanese, but all stations of the Hunan Mission and several in South China are in free territory, and in addition many of the educational institutions in which we have had part have moved to Free China, and a number of our missionaries are at work in co-operative Christian enterprises there.

Our missionaries have faced tremendous difficulties and hardships during the war years. Most have been working in trying climates, and this, added to the terrific strain of war emergency and constant danger, has made the health problem a serious one. Many have been seriously ill; a number have had to return to the United States for health reasons. Frequent bombings, difficult communications with the homeland, inadequate diet and the high cost of living, insufficient support for national helpers and the difficulty of maintaining adequate staffs in the face of threatened invasion,

lack of equipment for religious, educational, and especially medical work have all added to the burdens of already overworked missionaries as they have faced the need and opportunity of these days.

Our missionaries, too, are on the firing line, facing death from the air and the threat of invasion. Last November several buildings of the Changteh Station were destroyed during a brief but devastating Japanese occupation. Changsha has been under frequent threat of Japanese occupation, and the Japanese have actually reached the city only to be driven back. Dr. Edith F. Millican, who joined the Hunan Mission last summer, wrote of a bombing of Hengyang:

"We found a very discouraging sight . . . One end of the house was completely demolished. There was nothing at all left of my bedroom . . . The fact that I was able to dig out all my things, including clothing and medical equipment, and find none of them damaged but only soiled, is something that is not humanly explainable. . . .

"We had a great time of rejoicing, I can assure you, and thanked God for the wonderful way he had protected not only ourselves, but also all the things that really were essential for our work. The greatest relief of all came when I discovered the trunk of drugs which I brought out with me.

" 'Wherefore if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?' . . . The words certainly rang through my head as I began discovering how many things were not even damaged in the slightest."

The spirit of our missionaries is well exemplified by a few lines from a letter of Miss Lucinda Gernhardt's concerning the same incident—the second time her home had been destroyed by bombs:

"We . . . have so much to be thankful for; we were spared the shock of being there and our losses are really very small—furniture, dishes, some linens, and things like that that can be replaced. I think I have realized God's blessing in a way that I

never have before. The fact that none of us has been hurt in all these raids I think is a great miracle. God is good."

It is not strange that an American reporter recently wrote of this same station: "Today they are like soldiers, separated from their families and almost deprived of news. Yet the missionaries stay because they know they can be useful." They stay, of course, because they have a high purpose; a purpose that was well stated in the 1943 report of the Chenhsien Station in Hunan: "We are thankful for a fresh realization that this work is God's—*we* are but the instrument, useful but not indispensable, for the accomplishment of his holy, irrevocable purpose that his gospel of redemption be made known and that men, women, and children be born into the kingdom of his Son."

Such high purpose has not only kept our missionaries at work under adversity; it has called out to the work in these difficult times new workers as well as old. One of the most encouraging facts about our work is that we have been able to continue to send missionaries out—many of them repatriates from occupied areas and also a few new missionaries. Travel is hard and expensive—it takes months where it took weeks before—there are dangers and hardships en route and on the field, but it is the Board's policy to provide substantial reinforcements for the work. Fourteen of our Presbyterian missionaries are now en route to Free China.

On the field they have been sustained not only by their sense of mission, adventuring with God for the salvation of men, but by a rich companionship with their Chinese associates. Never has the fellowship between those of different races but the same faith been deeper; never have fellow-workers in the kingdom been drawn closer in Christ than in these years of common peril and suffering. It has meant inexpressible comfort to the Chinese to see their missionary friends standing by as war came; it has brought unspeakable joy to the missionaries to see the devotion and courage of their Chinese friends in the face of terrible difficulties.

Missionary homes have always been "Hospitality Houses," and never more so than now.

"All of the members of the Hengyang Station have taken part in the entertaining of the hundreds of guests who have stayed in our homes. Letters of appreciation from members of the Friends' Ambulance Unit, who frequently have to spend nights on their trucks in all weather, trucks in which they carry precious drugs and supplies to hospitals, show their gratitude for comfortable, clean quarters, good meals, and above all, happy fellowship. Foreign and Chinese members of the British Red Cross, foreign and Chinese travelers, teachers, and missionaries when passing through, stay with us a few hours, a few weeks or days. In an interior city which is as overcrowded as this one is, and where clean hotels are almost unknown, such entertainment becomes of very great importance and is immensely appreciated."

Men of the American forces have also been welcomed to missionary homes and helped in making difficult adjustments in a strange land—difficult because conditions are so very different and because there are so few of their own people. They have gratefully attended religious services; have met Chinese Christian leaders who could help bridge the gap between East and West; have found advice and assistance in personal problems, and comfort and sympathy when their friends have been lost. Some have received loving care in missionary homes through convalescent days, and they have showed deep appreciation for hospitality in homes, for good books and friends, and not a few have taken real interest in the work our missionaries are doing.

A project in industrial evangelism which holds promise for post-war China, in addition to the splendid service it has been during the past year for those in Hunan and neighboring provinces, has had its beginning in a spinning and weaving industry originated in Changsha by the Rev. A. H. Birkel. More people came into the church during the past two years from this approach than from

any other form of effort. It not only preaches love but demonstrates it by helping people to help themselves. An extension of this work to other areas, and the institution of other projects to set people on their feet economically as well as spiritually, will mean much to China in the postwar era.

The work of Christian education in Free China has been maintained in spite of very great problems. As one of our missionaries wrote; "It is marvelous how Christian youth are being educated in spite of bitter difficulties." All five of the universities in which our Board co-operates are now refugeeing in Free China, having had to leave behind their plants and most of their equipment. Many of our middle (high) schools are also refugees from occupied areas. Refugee schools share crowded quarters with others; or are housed in old temples, hastily constructed buildings, or even mat sheds, and carry on with very inadequate texts and equipment. Many are still on the move—in search of a better location or because of the threat of Japanese advance. In most of them admission is on a competitive basis, and none can accept all the students who wish to enter, because of the lack of facilities. In one middle school, for example, four hundred students took the entrance examinations, although only forty could be admitted.

The influence of Christian schools has surely never been greater. The reputation of their graduates may be judged by the comment of a government official who told a missionary educator of his difficulties in finding qualified personnel for the important agency he headed. He said, "I look first for a Christian graduate of a Christian university, then for a non-Christian graduate of a Christian university, and only last for a man from some other institution." Said the missionary, "High praise, but a heavy responsibility before which we should be humble."

Even more significant is the deeper and more meaningful religious life within the Christian schools. Religion cannot be academic in such circumstances as those through which the people of China

have been passing. To teachers and students both, religion has been a matter deeply concerned with personal living. A student wrote to a missionary teacher:

"I don't know how to appreciate your kindness of having led me to a bright way where one may find new life full with happiness and hopes as the Lord is accompanying and guiding . . . I do pray with my purest and honestest heart, and I feel more self-confidence and power from within. Yet as you know, the death of an infant is very common and a new Christian is just as weak as an infant, so please, I beg you, give me more instruction and direct me."

Two medical graduates applying for internship in one of our hospitals wrote:

"We would like to add that we are fervent Christians, our plan has never been selfish; we have always in mind to follow Christ's spirit in helping the poor and the weak. Please believe in our sincerity in that respect."

In the Christian ministry of medicine, problems have been many, but faith and loyal service have triumphed over them. Difficulty in replenishing drugs and supplies, problems due to increasing costs and inadequate staffs in the face of great need, have hindered but have not halted the work. The magnitude of the task can be seen from the report of the Hengyang hospital that in six months over 1400 inpatients were admitted, while two epidemics, one of cholera and one of meningitis, had to be dealt with. At Chenhsien, Dr. James A. Stringham had to work out a scheme by which hospital charges and employees' pay would increase with the cost of living, lest too great hardship be worked on them.

The church has continued to grow—not only in numbers and in self-support, but also in the grace and knowledge of the Lord Jesus Christ. New churches have been established in new fields, often made possible by Christian refugees from occupied areas. Many of them left behind almost everything they had, or lost it on

the way, but they did not lose their faith. The dangers and crises of these war years have driven men, as always, to find the answer to human need in God's grace, and the church in many areas is moving forward. One of the evidences is increased giving on the part of the church. The missions, because of inflation, have found it difficult to maintain already inadequate evangelistic staffs. More and more the church is helping in such problems. One country group made a gift of \$5000 (Chinese National currency) toward Christian work—an increase of ten times over the previous year. Another church gave \$1000 on Christmas to help the poor, and in addition \$4000 toward the support of evangelists in the employ of the mission.

THE FUTURE

What does the future hold for the Christian cause in China? There are at least three factors which will do much toward determining that. The first is the emergence of China as a united nation and a world power. Out of the crucible of war has been forged a deeper unity and a higher purpose. China has found that she could not be defeated, and her people have new confidence in their future and determination to decide their own destiny. War has swept away many old abuses and laid upon the leaders of the nation with new weight the obligation and opportunity of implementing a sweeping program of moral and material advance.

The second fact is that in China there is, and almost certainly will continue to be, a great opportunity for the Christian gospel. Great changes are coming in China—improvement of transportation and communications, educational and hygienic advance, more democracy, continued moral advance, much progress in every way. The influence of Christianity, with its healing, teaching, evangelizing mission, is generally recognized and commended. Missionaries and Chinese Christians have proved their courage and identified themselves with the people of China and their highest aspirations in the fellowship of suffering. Much of the present leadership in China is Christian, not nominally but in fact, and in the Gener-

alissimo and Madame Chiang Kai-shek we have leaders who are perhaps more openly and sincerely disciples of Christ than some of other lands. Missionaries and the Christian gospel are wanted in China.

But the paramount factor in any consideration of the future of Christianity in China must be the church. It is a church that has many weaknesses. There is a lack of well-trained leadership, especially in the local churches and rural areas. Leaders have gravitated to centers of Christian activity and to administrative and educational work. This problem is accentuated by the serious gap of the war years, when so much of the training program has had to be discontinued. But the need for such leadership will be even greater with higher standards in every other profession and the rising level of general education. There is an inadequately educated constituency—too many illiterate or superstitious, too few well grounded in Christian faith and the Word of God. Especially in rural areas Christians are so greatly in the minority that it is difficult for them to hold out against the pressure of an unchristian environment, to make their influence felt, and to support the church adequately. The whole question of livelihood is basic, for while the economic base remains unstable and the great majority are inadequately housed, fed, and clothed, it is difficult for the church to make the progress it should. There is need for fuller co-operation among Chinese Christians; for more forgiveness, less critical attitudes, less of the petty jealousy and pride that often seriously hinder the growth of the kingdom of God. There has been too much dependence in the past on missionaries, mission funds and property, and mission-financed and sponsored programs.

However the church also has much strength. It has been tried—and sorely tried—but it has not been found wanting. It is a praying church. How much prayer there has been, and how much it has meant to Chinese Christians in these war years! It is a church that has a great loyalty to Christ and his Word. Christians read their

Bibles, at church and at home. Their faith is real, and influences all their life. While more leaders are needed, there are many who in ability and devotion to Christ are equal to the best in the home church, and leadership in the Christian enterprises is more and more, and rightly, passing into their hands. Most important, the church in China is a victorious church, a church that has found the reality of God's power in man's need.

It is a church that faces many problems. Some of the leaders in China's reconstruction will be men who mind not the things of God, and in the resurgence of national life godless materialism and selfish ambition will oppose the Christian way. Communism challenges the church with a positive program for human betterment and an unequivocal stand for equality, implemented by men who have given up all for their beliefs, but opposing bloodshed and violence to the way of redeeming love. The church must draw more fully into its organized life the better educated, many of whom, though earnest Christians, have little share in the life of the church. To others, who are open and interested as never before in what the Christian gospel offers to men and society, the message of the gospel must be effectively mediated. There will be problems of relief and rehabilitation. War has destroyed much, and tremendous readjustments will be necessary as the occupied areas revert to Chinese control. Many, especially professional people, have been living on reserves which have been exhausted, or have seen their life savings wiped out by inflation, and now have nothing to fall back on. The evangelization of the unreached millions of China in a day when there is wide-spread eagerness for the gospel is a tremendous task awaiting this church. Self-support has been achieved in occupied areas, but in many cases it is self-support at the price of bare subsistence and great sacrifice for the evangelists. The will is there in much larger degree than it has been, and there can be no question but that the church will continue to move forward in this matter, but there are grave problems involved. Property questions also raise

many problems. Most mission property in occupied areas has been turned over to the Chinese church under duress. All of it will have seriously deteriorated, and much may be destroyed, so that adequate plant facilities, especially for educational and medical work, will be lacking. The whole matter of property, its use and upkeep, and future building programs will have to be explored co-operatively by church and missions.

Two essentials must govern our planning and program for the future. The first is the primacy of the church. All work in occupied areas is now under full control of the Chinese. It seems best that it should remain so, and that the place of our missionaries will more than ever be that of co-workers with the Chinese church in the tasks of the kingdom. Tact, patience, and full recognition of the church's responsibility and primacy will be prerequisites for missionary service. Secondly, full co-operation with the church will be necessary if the gospel is to be adequately mediated to China's needs. The church is still not strong enough by itself to do the task. It will continue to need co-operation and support in its training program for Christian leadership and an enlightened church membership. In Christian education and medicine there will be keener competition and higher standards, and finances will present difficulties as compared with government institutions, so that our assistance will continue to be needed. Especially will understanding and co-operation be necessary in the huge task of evangelization that confronts the church; when in a day of great need and tremendous opportunity the message of God's mercy, Christ's atonement, and the power of the Spirit must be made known to the waiting millions of China. To this challenge the home church must respond, determined that the men and the money shall be provided, that in co-operation with the Christians of China the saving knowledge of Christ may be proclaimed throughout that great land.

